

antecedent to marriage. Marriage has always been an elastic and variable usage, as it now is. Each pair, or other marital combination, has always chosen its own "ways" of living within the limits set by the mores. In fact the use of language reflects the vagueness of marriage, for we use the word "marriage" for wedding, nuptials, or matrimony (wedlock). Only the last could be an institution. Wedlock has gone through very many phases, and has by no means evolved along lines of harmonious and advancing development. In the earliest forms of the higher civilization, in Chaldea and Egypt, man and wife were, during wedlock, in a relation of rational free cooperation. Out of this two different forms of wedlock have come, the harern system and pair marriage. The historical sequences by which the former has been produced could be traced just as easily as those which have led up to the latter. There is no more necessity in one than in the other. Wedlock is a mode of associated life. It is as variable as circumstances, interests, and character make it within the conditions. No rules or laws can control it. They only affect the condition against which the individuals react. No laws can do more than specify ways of entering into wedlock, and the rights and duties of the parties in wedlock to each other, which the society will enforce. These, however, are but indifferent externals. All the intimate daily play of interests, emotions, 'character, taste, etc., are beyond the reach of the bystanders, and that play is what makes wedlock what it is for every pair. Nevertheless the relations of the parties are always deeply controlled by the current opinions in the society, the prevalent ethical standards, the approval or

condemnation passed
by the bystanders on cases between husbands and
wives, and by
the precepts and traditions of the old. Thus the
mores hold
control over individual taste and caprice, and
individual experience
reacts against the control. All the problems
of marriage
are in the intimate relations. When they affect
large numbers
they are brought under the solution of the mores.
Therefore the
history of marriage is to be interpreted by the
mores, and its
philosophy must be sought in the fact that it is an
ever-moving
product of the mores.